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PACIFIC SCHOOL
OF RELIGION

The AMERICAN FRIEND

July 30, 1953

The London Epistle

"Pessimism and despair are not for Christ's disciples"

To Friends Everywhere:

Dear Friends—We have met at a time of great change and opportunity, both within our Society and in the world at large. This was reflected in our Yearly Meeting. In our early sessions we felt weak and scattered, but as we caught inspiration from the lives of Friends no longer with us, and were encouraged by new voices, this weakness was overcome and we were truly led into a continuing sense of unity and hope.

Once more, as in the Oxford Conference, the personal responsibility of each one of us has become an insistent challenge. We are called to be living epistles of Christ, that our loving hearts may set others on fire. This cannot happen until our spirits dwell in a place of constant prayer. We are to be dedicated souls, following a disciplined way of life, for we dare not offer to God only that which has cost us nothing. Christ's love, joy and peace will grow in us as we take his way of the cross.

We have faced a world situation which, in all its problems, shows tragic evidence of deep spiritual poverty. We have thought of the continuation of conscription, of the multitude of displaced persons, of the distrust between East and West, of the war in Korea, of the growing tensions in Africa. Our own relative comfort and security were revealed as we considered the conditions of the life of people, so many of whom are less favoured than ourselves. The contrast disturbs us. As we seek to take our part in the solution of all these problems, we may find that Africa by itself presents us with our greatest challenge since the abolition of slavery. We would uphold continually the souls of those in whose human hands lie the destinies of the nations.

In just such a world of unrest and turmoil the Christian faith was born, and from this fact we take courage. Pessimism and despair are not for Christ's disciples. We are all members of a worldwide fellowship of Friends, but its strength is dependent on our personal loyalty to the call of God in our own hearts. Increase in us, O God, the joy of thy salvation.

Signed in and on behalf of London Yearly Meeting,
Redford Crosfield Harris, *Clerk*

George Gorman reports on London Yearly Meeting on the inside cover page.

Due to the printer's vacation period, there will be no issue of THE AMERICAN FRIEND for August 13.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

London Reflections

London Yearly Meeting - A Frank View

By George H. Gorman

It is useful to look back over Yearly Meeting after a short period of time has elapsed and attempt to assess its value. My impression is that it will not go down in history as one of the most inspiring of the gatherings of London Yearly Meeting. As the Epistle says, "In our early sessions we felt weak and scattered." In the later sessions attended by smaller numbers of Friends and as the Yearly Meeting became more gathered, this initial weakness was overcome and some solid work was done.

One outstanding useful action was that, after full consideration of the proposals for a Central African Federation, the Society made a clear statement of its views. It united in a Minute pointing out that "the imposition of a scheme not carrying the consent of the African people is fraught with grave danger, striking as it does against the principle of equal rights for all races." Friends, whilst recognizing that the scheme had many good elements within it, urged "that steps should be taken, possibly involving postponement of its introduction, to safeguard all the basic human rights of Africans, and to give them that confidence in British intentions without which Federation cannot succeed."

Friends had in mind too the meeting of the Commonwealth Prime Ministers. Messages were sent to each assuring them of our prayers that would encompass them in the decisions they would have to take.

One of the best sessions, I felt, was that which considered the revision of Parts I and II of our Books of Discipline. They are now due for reprinting and the suggestion had been made that this afforded the opportunity for revision. It was recognized that they contained a precious heritage and set forth lucidly the faith by which Friends of the past had lived. Friends desired to retain this element, but at the same time wanted books that would reflect our present experience. The happy remembrance of the wide-spread study in preparation for the Oxford Conference encouraged Friends to ask Meetings to study the Books of Discipline with a view to suggesting revisions that would be drastic and yet retain what was of real value in the present volumes.

One of the unsatisfactory features of the Yearly Meeting was the tendency of Friends to introduce topics into the sessions which had little or no relevance to the issue before the meeting. In the current issue of *The Friend* is a letter from a younger member telling of her distress at the lack of discipline of Friends in this connection, and of the tendency for some to be so anxious to express their point of view that they seem to forget that our business meetings depend for their right holding on the willingness of all to seek the guidance of God. This failing was most apparent in the earlier sessions and the consideration of extension work and peace work at home and missionary work abroad suffered from it.

The influence of the Oxford Conference and the Tercentenary Commemorations was strongly felt, especially in the inspiration they gave to Friends to make known the message "That Christ is come to teach His people Himself," and in the call for a fresh dedication to the peace witness of the Society. As a corollary to this it was natural for opposition to the continuation of conscription to be strongly expressed. The keynote of the gathering was the call to Friends "to be living epistles of Christ that our loving hearts may set others on fire."

A SENATE PRAYER

Levinus K. Painter, minister of the Collins, New York, Friends Meeting, opened the June 15 session of the United States Senate with this prayer. He was introduced by another Friend, Vice-President Nixon, who is presiding officer of the Senate.

Our Father, we acknowledge thee as Lord and Creator. Enable us to see thy unfolding purposes in our daily experiences.

Grant discernment that arises out of integrity and character;

Measured judgment born of mental maturity;

Prophetic insights arising out of spiritual awareness.

May the responsibility of office be borne with humility. Renew within a sense of mission before thee and our fellowmen in fulfilling political responsibilities.

Counsel us in this privileged nation as we seek to remove barriers between cultures, religions and political philosophies.

Before thee we would re-affirm the oneness of mankind.

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace."

The Friends Historical Library and the Swarthmore College Peace Collection will be closed during the month of August. Correspondence will be collected at the Library once each week.

* * * *

Friends are invited to a carry-in noon luncheon sponsored by the Rural Life Committee of Indiana Yearly Meeting to be held during Yearly Meeting on August 26 at the Meetinghouse. Henry W. Gilbert, extension landscape specialist from Purdue, will show pictures of rural churches.

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Editorial . . . .

Devil-Angel Politics

When there are no "in-betweens," look out! In such circumstances two extremes face each other for a death grapple — the winner then liquidates all opposition.

Government needs a cushion that can be furnished only by diverse points of view. These constitute the saving "middle" which not only cushions the clash of extremes but also furnishes the seed bed of creative changes. Government, like a wood block puzzle, can fall apart only when there are two or at least few divisions. With several divisions running all directions, it cannot easily fall apart. It is the genius of democracy both to tolerate and to *use* its varieties of thought. Indeed it is saved by them.

When only two points of view remain, black-white, devil-angel, in their supposed differences, death is around the corner. When only one survives in a nation, that nation is in the throes of death.

That is a danger in America as elsewhere, though it would take a long while to eat away completely the heritage and ingrained traditions of our way of life. Demagogues, capitalizing on our fears and our selfishness, can do great damage to a great nation ere we are aware.

The Underground War

Espionage is doubtless practiced by all nations, their agents penetrating any area of the world where information useful for defense may be found. Dispensing "information" or starting rumor may be the other half of spying. It is but a step farther when agents help to foment rebellion and cripple the life of a potential enemy.

None of us know what is going on in the hidden networks that run through all nations, but we can be sure that these operations are used to a great extent. There is a probability that more than ever before such operations are a form of all out (though hidden) warfare. That Russian agents operate in America and vice versa is commonly expected. That agents of western nations aid and abet if not incite rebellion in East Germany would not be surprising.

If a full scale hidden war is being waged now between East and West the tide of events in the next few years may turn more upon that operation than on any other factor. In this form, the chief effort is to win the minds of men to a course of action. The right counter-active is obviously to create in a nation a sense of justice, well-being and opportunity that will neutralize all disaffections.

Thereby the building of economic, racial and political justice is a great deterrent and the best defense of a government. It is this lack which makes East Germany particularly susceptible to rebellion and makes the work of foreign agents, in so far as there are such, particularly effective. In the end only righteousness makes a nation secure.

Ordeal by Fire— The Book Burners

The conscience of man has generally moved beyond trying to destroy heresy by burning the heretics. Instead of burning people who presumably have wrong thoughts we now try to destroy their ideas by burning their books. It is a new kind of inquisition, a futile attempt to suppress unpopular ideas.

Certainly a book, just because it is a book, carries no sanctity of its own. Printing an idea does not make it true. There are doubtless certain kinds of bad books that would better be in ashes than, for instance, in the hands of our children. But when the mind of man tussels with the problems of his own existence, his relation to his fellows, his political or economic life, it is well to assume that if his thoughts are wrong the seeds of death are inside them. Every wrong or not-so-good idea must be destroyed by a better one, in the competition of ideas.

The free way of life which prizes highly the potential in the individual is so superior to a slave system in which subservience of one's mind to a political state is required, that the battle between them is really too one-sided to cause alarm, so long as they are kept in the form of thought. No one can safely believe that allowing all ideas of every ilk free reign to go and do what they will at any time is safe; it isn't always safe, but apprehending and forestalling a positive danger is far different from a general war on ideas.

We cannot burn our way to victory, but we can plant the seeds of a free way of life, both in thoughts, printed or spoken, but supremely in action — in demonstration of the better behavior of free men in a free nation.

The Sin Cycle

Recently a lecturer stated that one might be an "alcoholic" without ever taking a drink. Obviously he meant that drinking is an outward symptom of an inner disease. If one has the mental state and reactions of an alcoholic but expresses them in habits other than drinking then, according to that point of view, he is an alcoholic.

If this is more than a play on terms, then one may be profane without swearing, or a thief without appropriating the property of someone else. That is a spiritual interpretation of the nature of sin — sin

being a condition of the heart beneath the outward act.

Such an interpretation makes sense. It makes a distinction between *sin* as a spiritual state and *sins* as a series of consequent acts. It sounds very much like the interpretations in Matthew 5, 6 and 7, which we call the Sermon on the Mount. The root is the *sin,* the behavior the *sins.*

Even so, the New Testament does not condone sinful acts as unimportant though speaking to the soul sickness of men. The outward behavior drives deeper the spiritual malady in a cycle in which both are cause and effect. Bad behavior poisons more completely the bad state — *sins* help to fasten more definitely the root of *sin* and start the same vicious cycle in one's fellows.

What *sin* is has been variously defined: as separation from God, as utter selfishness, as pride. Any of these might account for the unhealthy behavior of sinners. Forgiveness from God is not the cancelling out of the effects of sins as if they no longer counted — the law of the harvest is not annulled. But forgiveness is the cleansing of the soil, ridding it of the root. As disease is purged the symptoms or outward acts are changed also. The sin cycle is broken by the forgiveness of God to a penitent man—broken where it begins.

Is sin indeed separation from God? One might affirm this by stating one of the beatitudes negatively, "Lost are the impure in heart, for they cannot see God." Anything which blinds one to the will of God is sin. That which removes the insulation and brings light is redemption.

To meet this need came a Redeemer — even Christ the *Light* of the World.

E. T. E.

An Interview With a Scottish Friend— Margaret Gibbins

Margaret Gibbins, a Scottish Friend now visiting widely in this country, stopped in the offices of The American Friend during her visit in Richmond in late June, and answered some questions we put to her which many American Friends perhaps would like to ask. Margaret Gibbins is an elder of Edinburgh Monthly Meeting and is newly appointed secretary of the extension committee in Scotland of the Home Service Committee. Her husband, Frank Gibbins, is clerk of the General Meeting for Scotland, replacing the well-known William Marwick, who served as clerk of that body for ten years.

While in the United States, Margaret Gibbins has an itinerary that will take her from coast to coast and into many Friends Meetings. She arrived on the Queen Mary on June 8 and visited Friends in Pennsylvania, Rhode Island and Poughkeepsie, New York, as well as New England Yearly Meeting before coming to Richmond and Indianapolis in Indiana. Before leaving the U. S. in late October, she will have visited Friends in New Mexico; Colorado; Wyoming; Utah; Montana; British Columbia; Vancouver Island; Washington; Oregon; California; Wichita, Kansas; West Branch, Iowa; and again in Pennsylvania. She will also participate in a Quaker seminar at Ben Lomond, California, and at Pacific Yearly Meeting.

Photo by Leonard Hall

Margaret Gibbins

Q. What consequences has the Oxford Conference had in the life of Scottish Friends?

A. I find that difficult to say because there were only seven Scottish Friends who came to the Conference. We had a gathering at Glasgow later to which some fifty Friends, about half of them Scottish, came. I am sure that the weekend did a very great deal to make Scottish Friends aware of the world family of Friends, and certainly brought them nearer to American Friends.

Q. About how many American Friends visited Scotland last summer?

A. I suppose about 100 Friends from America came to Scotland.

Q. You have in your talks indicated there is a growth in numbers among Scottish Friends. Is this definite?

A. Yes, I can say that definitely. There is no doubt that we are growing in numbers in almost all of our Meetings, and, I say in all humility, in spirit also.

Q. How are Scottish Friends related to London Yearly Meeting?

A. General Meeting for Scotland is practically the same as a Quarterly Meeting within London Yearly Meeting. We have five representatives at Meeting for Sufferings. In the past few years London Yearly Meeting has become much more aware of the Scots and the Scots are more aware of them.

Q. Is there any one new development among Scottish Friends about which you would like to speak?

A. The growth of which I spoke is showing itself in all sorts of small ways, but there is no one thing such as the Barns School for difficult boys which was an experimental school for boys, ill-adjusted during the war. Scottish Friends had sponsored the school and had been very close to it, and its closing just the other day, due to the lack of a suitable building, is a personal sorrow.

Q. Does General Meeting for Scotland or the Scottish Friends' Meetings have any paid workers?

A. No. All work is voluntary.

Q. What was your chief concern in coming to America?

A. All my grown-up life I have been very sure that the contribution I or any other individual could best make is through personal contact with other individuals. When you can get into people's homes and know how they

live, the possibility of better understanding of the whole group becomes a reality. It is out of that concern for personal contact that my visit comes. A number of other Friends have this concern. Ruby Dowsett of New Zealand and Gladys Armstrong of Australia and Lucy Burtt of England and China and now India are other women who have done much travelling among Friends.

Q. *What are some of the present needs of Scottish Friends?*

A. We reach a certain section of the people—the professional people for the most part. We need to reach the man in the street—the working man. We may have something to learn from the pastoral system that will help us to bring in more people.

Another need concerns the transition of junior young Friends who attend Sunday School to young Friends who attend Meeting. It is a difficult stage. The change from Sunday School to the Meeting for Worship is a hard one, and we need to find more ways of education and preparation to bridge the gap.

I am very concerned that we do more reading and study. The discussion groups held in Scotland this last year in people's homes showed how much better it is to have meetings in homes, rather than in the Meetinghouses. We used correspondence courses from Woodbrooke last year.

Q. *You are covering more of America than many American Friends see. We hope you have a good journey among us and stay well!*

A. I've never been in better health. I have enjoyed my journey so far and I hope to go straight from the ship to Meeting for Sufferings in London when I return and tell them of my trip while it is fresh in my mind.

COMMENCEMENT AND STRAWBERRIES WITH THE INDIANS

By Ruthanna M. Simms

Ruthanna Simms has been for many years Secretary for the Associated Executive Committee of Friends on Indian Affairs. Her address is 23 Howard Place, Richmond, Indiana.

From May 20 to 26, I visited Friends Indian Mission Centers at Wyandotte and Council House, Oklahoma. At Wyandotte is was Commencement time for the Seneca Indian School on the hill, and I greatly enjoyed the Baccalaureate service, when Ermin Perisho gave the address, and the Commencement program as 23 boys and girls received their certificates of graduation from ninth grade.

They were a fine group, the girls in pretty summer dresses they had made themselves, and the boys in new suits, each with a red carnation in his buttonhole. Almost all had been in our Sunday School at Wyandotte for nine years, and a number were wearing the little gold pins signifying their membership in our Indian Christian Fellowship. All but one were planning to complete their high school educations at Haskell Institute or at Chilocco or Sequoyah Indian school. The very nice neckties which the boy graduates were wearing came as gifts from Friends at Wichita, Kansas. Men in the First Friends Meeting in Richmond plan to supply the ties for the boys in next year's class.

Friends Sunday School Class

In the back row, second from the right is James Reid Winnie, an Indian, who is the teacher of this seventh grade boys Sunday School class at Wyandotte, Oklahoma, and next to him on the end is Jimmie Bausch, his assistant. Both boys are High School sophomores.

Driving down to Council House after Commencement, I arrived in time for a picnic dinner at the Seneca Stomp Ground with teachers and pupils of the local public school. A group of seven boys and girls who had been in training for two months put on a Hoop Dance in my honor, which they were planning to give at a local Fair a few days later. All but one of those in the hoop dance attend our Council House Sunday School. Their performance was excellent, really professional in its technique, accompanied by the music of little bells fastened about their knees and elsewhere on their bodies.

Two days later I had the privilege of attending the Seneca Strawberry Dance with Larry and Lucille Pickard. This was held also in the shelter at the Stomp Ground and was a serious, worshipful occasion. Watson Whitewing, the aged Indian preacher presided, beating a rhythm with his turtle shell rattle, while both men and women circled about him in the small dignified steps of the dance. At intervals the dancers took their seats with the rest of us on the backless wooden benches at sides and ends of the rectangular shelter, while Watson Whitewing prayed or spoke in the Seneca language, thanking the Creator for fruits of the season, especially the strawberries, and later praying for a fruitful harvest from the seeds planted in the fields. Larry Pickard was asked toward the end of the ceremonies to pray in English. At intervals between dances, an Indian man passed around to us on the benches a sort of strawberry soup made with wild and cultivated strawberries softened with sugar and water.

Other enjoyable experiences of my visit included meeting with the Christian Endeavor group one evening, attending Sunday School, the Meeting for Worship and the Monthly Meeting on Sunday, and spent most of a day with the Ladies Aid, watching them weave beautiful rugs and handbags on their looms in the basement of the church.

We called at the home of Tom and Teresa Armstrong who were holding open house for their son, Tommy Joe, who was to leave for Army service in a few days. Many Friends will remember Tommy Joe Armstrong who was a freshman at Friends University a few years ago, and has since attended Teachers' College at Miami, Oklahoma, and taught school last winter in a country school in Missouri. After this first year of teaching (third and fourth grades) he was asked to become principal of the school for the coming year, but could not accept the appointment because of being drafted. His is the unusual experience of being a full-blood Indian teacher for a roomful of white pupils. He has also given piano lessons to some of his pupils.

At Wyandotte we were all made very anxious by the serious illness of Ruth Perisho, who was in the hospital at

(Continued on page 251)

Facts and Figures on the Building Fund

R. Ernest Lamb, Director

THE following information regarding the financial response made for our new Five Years Meeting Headquarters Building at Quaker Hill, Richmond, will be of interest to many Friends. Figures are compiled as of July 1st and of necessity only cover amounts sent in or reported to this office up to that date. It is probable that additional sums may be in the hands of Monthly Meeting, Quarterly Meeting or Yearly Meeting treasurers and will be reaching Richmond in due course.

The total amount of cash received and the amount pledged but not yet paid are shown here for each Yearly Meeting. In listing the Local Meetings, the full amount contributed, whether partially or fully paid, is given. In some few instances the acceptance is as yet unofficial, though reasonably assured. The basis for equitable sharing was suggested as $2.50 per member. More than 50 per cent of the Meetings reported have accepted that quota, and some have exceeded it. Meetings not listed have not to date subscribed. We trust many of these will still do so and be included in the final report. Since we have not yet reached our goal of $150,000, we need that further assistance.

California Quaker Men have accepted a goal of $15,000, all payments from Meetings and individuals applying against that figure. Wilmington Quaker Men have guaranteed that the contribution from that Yearly Meeting shall not be less than $10,000. They hope to raise more.

Baltimore Yearly Meeting

Cash received $3,295.00
Pledged $746.50
Total $4,041.50

Baltimore (Homewood)	$ 796.00
Bethel	150.00
Black Creek	50.00
Corinth	225.00
Deer Creek	62.50
Fishertown	51.00
Florida Avenue	516.00
Goose Creek	545.00
Hopewell	10.00
Richmond	350.00
Sandy Spring	105.00
Somerton	175.00
Washington	451.00
Miles White Benev.	500.00
Personal Contrib.	55.00

Canada Yearly Meeting

Cash received $100.00
Pledged $400.00
Total $500.00

East Africa Yearly Meeting

Cash received $140.84
Total $140.84

California Yearly Meeting

Cash received $4,657.67
Pledged $10,342.33
Total $15,000.00

Alhambra	$ 750.00
Arcadia	230.00
Bell	12.50
Berkeley	80.00
Citrus Heights	67.50
Denair	440.00
East Whittier	962.50
Long Beach	400.00
Los Angeles	350.00
N. Holtville	17.50
Pasadena	345.00
Spring Valley	223.00
Whittier	4,000.00
Quaker Men (cash)	793.89
Personal Contrib.	2,225.00
Quaker Men (bal.)	4,103.11

Indiana Yearly Meeting

Cash received $14,788.62
Pledged $15,494.30
Total $30,282.92

Amboy	$1,358.00
Anderson	595.00
Antioch Chap.	225.00
Arba	50.00
Back Creek	10.00
Bear Creek	225.00
Bethel	455.00
Bluff Point	30.00
Cadiz	185.00
Carthage	650.00
Cedar	85.00
Center	315.00
Centerville	158.00
Charity Union	35.00
Charlottesville	27.05
Clear Creek	110.00
Clear Spring	100.00
Dayton	180.00
Detroit	100.00
Dublin	500.00
Economy	150.00
Fairmount	1,290.00
Farmland	375.00
Friends Chapel	70.00
Fountain City	262.61
Green Plain	160.00
Greenfield	120.00
Jericho	150.00
Jonesboro	530.00
Knightstown	730.00
Liberty Chapel	15.00
Lick Creek	35.00
Little Ridge	395.00
Ludlow Falls	380.00
Lynn	600.00
Marion (1st)	1,500.00
Mooreland	100.00
Monroe	90.00
Muncie	2,665.00
New Castle	1,250.00
New Garden	85.00
New Holland	50.00
Peaceful Valley	25.00
Pennville	145.00
Portland	205.80
Raysville	150.00
Rich Square	170.00
Shirley	85.00
Spencerville	100.00
Spiceland	1,465.00
St. Mary's	80.00
Van Wert	270.00
Vermillion	65.00
Wabash	1,070.00
Walnut Ridge	42.36
Webster	80.00
West Branch Q. M.	31.50
West Elkton	465.00
Westland	150.00
West Milton	315.00
West Richmond	2,303.60
West River	45.00
White Oak	125.00
Whitewater	2,100.00
Williamsburg	290.00
Winchester	850.00
Winona (Fiat)	44.00
Personal Contrib.	3,215.00

Iowa Yearly Meeting

Cash received $2,138.43
Pledged $4,126.57
Total $6,265.00

Bangor	$ 300.00
Bloomington	210.00
Cedar Creek	167.50
Center	75.00
Des Moines	1,000.00
Hesper	300.00
Earlham	500.00
Grinnell	200.00
Honey Creek	435.00
Minneapolis	600.00
New Sharon	55.00
Muscatine	280.00
Oak Grove	210.00
Oskaloosa	540.00
Paton	150.00
Pleasant Plain	340.00
Pleasant Ridge	100.00
Salem	243.50
West Branch	500.00
Woolson	10.00
Personal Contrib.	49.00

Nebraska Yearly Meeting

Cash received $896.70
Pledged $373.30
Total $1,270.00

Alda	$ 25.00
Central City	500.00
Deer Trail	115.00
Denver	500.00
Empire	75.00
Harmony	30.00
Personal Contrib.	25.00

New England Yearly Meeting

Cash received $2,648.74
Pledged $328.00
Total $2,976.74

Allen's Neck	$ 50.00
Amesbury	3.00
Bolton	50.00
Cambridge	270.00
China	15.00
Dover	50.00
Durham	118.50
Fairfield Q. M.	42.74
Fairfield M. M.	5.00
Fall River	50.00
Falmouth	5.00
Forest Ave.	20.00
Hartford	25.00
Lawrence	64.25
Long Plain	30.00
Lynn	100.00
New Bedford	210.00
Oak Grove	15.26
Sandwich Q. M.	44.00
Sandwich M. M.	67.00
Sandwich (Fal.)	12.00
Smithfield	300.00
Smith's Neck	18.00
Winthrop	13.50
S. Swift Fund	1,095.49
Personal Contrib.	303.00

New York Yearly Meeting

Cash received $1,420.85
Pledged $579.00
Total $1,999.85

Albany	$ 10.00
Brooklyn	500.00
Chappaqua	25.00
Clinton Corners	27.25
Clintondale	25.00

Collins	196.35
Croton Valley	10.00
Gasport	50.00
Glens Falls	50.00
Marlboro	5.00
New York	111.00
Nine Partners	25.00
Poplar Ridge	47.00
S. Glens Falls	60.00
Purchase	100.00
Ridgewood	15.00
Rochester	125.00
Scarsdale	15.00
Summit	20.00
Tillson	5.00
Yorktown	50.00
Junior Y. M.	8.25
Personal Contrib.	520.00

North Carolina Yearly Meeting

Cash received $6,661.79
Pledged $10,937.16
Total $17,598.95

Archdale	$ 980.00
Asheboro	840.00
Bethany	25.00
Bethel	155.00
Bethesda	350.00
Cane Creek	600.00
Central H. P.	1,930.00
Centre	100.00
Deep River	680.00
East Bend	50.00
Edward Hill	210.00
Glenwood	410.00
Goldsboro	770.00
Graham	630.00
Greensboro	1,400.00
Harmony Grove	550.00
Holly Springs	285.00
Hood Swamp	100.00
Marlboro	525.00
Mountain View	1.50
Nahunta	480.00
Neuse	75.00
New Garden	1,200.00
New Hope	50.00
Oakland	440.00
Pilot Mountain	200.00
Piney Woods	550.00
Plainfield	100.00
Raleigh	80.00
Randleman	125.00
Rocky River	7.45
Science Hill	260.00
South Fork	300.00
S. Plainfield	100.00
Springfield	1,350.00
Up River	300.00
White Plains	100.00
Winston-Salem	1,000.00
Woodland	65.00
Personal Contrib.	225.00

Western Yearly Meeting

Cash received $16,286.10
Pledged $11,206.13
Total $27,492.23

Amo	$ 370.00
Beech Grove	135.00
Bethel (White Lick)	270.00
Bloomingdale Q. M.	25.00
Bloomingdale M. M.	915.00
Bloomington	60.00
Blue River	232.50
Carmel	1,347.00
Center	350.00
Chicago	462.00
Coloma	260.00
Danville	200.00
Evanston	498.00
Farmers Institute	200.00
Fairfield	380.00
Fifty-Seventh St.	180.00
Friends Chapel	345.00
Friends Grove	50.00
Georgetown	665.00
Gravelly Run	135.00
Gray	450.00
Hadley	320.00
Hazel Dell	205.00
Hemlock	220.00
Hopewell	35.00
Hortonville	500.00
Indianapolis 1st	2,590.00
Indianapolis 2nd	600.00
Kokomo (Courtland)	760.00
Kokomo (Union)	1,630.00
Lamong	10.00
Lynn	215.00
Madison	75.00
Marshall	16.50
Milwaukee	27.50
Mooresville	960.00
Newport	85.00
New Salem	300.00
Noblesville	850.00
Paoli	35.00
Plainfield	1,380.00
Pleasant Grove	60.00
Reserve	85.00
Ridgefarm	655.00
Rush Creek-Tangier	53.50
Russiaville	460.00
Sand Creek-Azalia	235.00
Sheridan	100.00
Shiloh	145.00
Sugar Plain	739.23
Valley Mills	460.00
Vermilion Grove	221.00
Watseka	80.00
Westfield	650.00
West Grove	15.00
West Middleton	300.00
West Newton	415.00
West Union	400.00
Personal Contrib.	4,075.00

Wilmington Yearly Meeting

Cash received $4,536.00
Pledged $5,517.50
Total $10,053.50

Beech Grove	$ 100.00
Caesar's Creek	170.00
Center Q. M.	78.00
Chester	207.50
Cincinnati	525.00
Dover	300.00
Fairfield Q. M.	50.00
Fairview	651.00
Fall Creek	400.00
Farr's Chapel	15.00
Friendsville	560.00
Highland	100.00
Jamestown	500.00
Knoxville	115.00
Leesburg	600.00
Martinsville	65.00
New Burlington	132.00
Oak Grove	15.00
Rafter Chapel	30.00
Spring Valley	150.00
Springfield	400.00
Valley	10.00
Wilmington	2,600.00
Xenia	585.00
Young Friends	20.00
Personal Contrib.	1,675.00

Other Contributors

Cash received $4,984.96
Pledged $125.00
Total $5,109.96

United Society Friends Women	$2,500.00
Obadiah Brown Benevolent Fund	800.00
Philadelphia Friends	830.00
Kansas Friends	231.95
Oregon Friend	10.00
Miscellaneous Contrib.	738.01

Grand Total

Cash received	$ 62,555.70
Pledged	$ 67,175.79
Total	$122,731.49

OPENING FOR C. O.

Opening for Conscientious Objector on government farm. Responsible job in general farm work and poultry raising. Officially approved for alternative service. Prefer married couple, both to work. Separate house provided with fuel, milk, garden; good wages. Dennis Hart, Cumberland, Virginia.

COMMENCEMENT AND STRAWBERRIES WITH THE INDIANS

(Continued from page 249)

Miami while I was there. She has been ordered to take a complete rest for at least two months, and probably will spend most of the summer at New Providence, Iowa. Ermin Perisho and Mary Emily, their daughter, accompanied her to Iowa and temporarily to Rochester, Minnesota, for examination, the results of which have been very encouraging and have relieved our anxiety in large measure.

Larry and Lucille Pickard accomplish an amazing amount of community leadership for all ages, all of which centers in our mission church. Besides the activities mentioned above, they planned an ice cream sale and scrap drive by the Christian Endeavorers to raise money for going to camp; made plans for their next Men's Fellowship meeting; charted the graveyard; and planned ball games for the teen-age boys. In between other things, eighteen quarts of strawberries were put into the Pickards' deep freeze, the first peas were picked, and the garden cultivated at odd moments with the help of Jock, the donkey. The Pickards' old converted truck was still in service, and they were hoping it would not go to pieces before the new car arrives which had been promised them early in June.

JANE M. CAREY

Jane M. Carey passed away on June 16, at the home of her daughter near Wilmington, Ohio, aged 89 years. She was recorded a minister in Chester Meeting, Wilmington Yearly Meeting, in 1906. She was gifted in helping people find Christ as Savior and held a number of evangelistic meetings in the Yearly Meeting. In 1915 she became pastor of her home Meeting and served faithfully for about forty years. She served the Yearly Meeting as Evangelistic Superintendent from 1930 to 1939. She was a winsome Christian who was always interested in all whom she met, encouraging them to be true to the leading of the Master.

Jane Carey and her husband, Enoch, celebrated their Golden Wedding in 1936. He preceded her in death in 1939. She is survived by two daughters, a son, and eleven grandchildren. Her triumphant Christian life was an inspiration to all who knew her.

Funeral services were in charge of A. Ward Applegate.

A saint is one who lets the light shine through.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Quaker Meeting Houses (and A Little Humor), by Horace Mather Lippincott; Old York Road Publishing Co.; 136 pages; 56 photographs; $4.00.

A friend of the author, G. Edwin Brumbaugh, whom Horace Lippincott quotes in the foreword, apparently provided the purpose for the writing of this delightful book: "Architecture always assumes a form appropriate to the thinking of the people who produce it, and at the same time capable of satisfying use requirements. . . . I love old meeting houses, and can think of no other historical symbols more worthy of tender care and appreciation. . . . They are backgrounds against which skillful speakers and writers can paint the lessons of the past."

What is it that creates the charm of old buildings? It is a combination of setting, simplicity, proportion and texture of the fabric. Horace Mather Lippincott has given us an insight into the historical background of many Meetinghouses along the Atlantic coast. His introduction is a very readable chapter concerning people, places and patterns of thought that sets the background for the historic landmarks of Friendly life and worship. He then briefly, but with choice sentences, introduces forty of these Meetinghouses, from Massachusetts to North Carolina, from the urban center of Philadelphia to the open country Meetinghouse at Easton, Maryland, from the 18th century Abington to the 20th century Washington D.C. buildings. Each of them is photographed in full page, some with the interior also shown. It is a book of dignity and warmth, and one can almost hear the Friends of olden times as the stories reveal their personalities. Names familiar to all of us appear in this small volume.

The poems of Whittier add their beauty to the scene and a full chapter of rich Quaker humor brings the book to a satisfying conclusion. I commend this book to Friends, both new and old.

Harold N. Tollefson

Five for Freedom, by Constance Buel Burnett; Abelard Press; 317 pages; $3.50.

This book is dedicated to "the hundreds of women who campaigned with tireless energy and courage for the Nineteenth Amendment." The material is expertly organized and told with an easy style, never pausing to bore with details.

Women of all ages should find *Five for Freedom* interesting reading; the older women because they remember the emotion and tension which accompanied the winning of the franchise; the younger women because they know so little about it. Mrs. Burnett has found material for a book which will give nostalgic pleasure to some, enlightenment to others.

Five women made outstanding contributions to the feminist cause between 1701 and 1920. Lucretia Mott, born on Nantucket Island, where the author spends her summers, must have inspired the book in the first instance, but how fascinating is the continuous thread which weaves the five lives, each a story in itself, together.

Out of the equality between men and women of the Society of Friends was born Lucretia Mott's courage to speak out in public against slavery. Defending the rights of slaves, she found her own rights curtailed because she was a woman. Feminism was not her original concern; therefore her spirit was deeply religious and full of power. Three of the five women are Friends: Lucretia Mott, Susan B. Anthony and Lucy Stone. The other two, Elizabeth Cady Stanton and Carrie Chapman Catt, were concerned with justice. Few women today would care to share the experiences of these women, but we admire them and to them we owe our right to vote. "With a great sum attained I this freedom." Acts 23: 28.

Pauline G. Trueblood

MONITION

Trouble is a phantom
Hanging around the door;
Fear is his brother
Creeping on the floor.

Trouble and Fear together
Make an ugly pair;
If you listen to them
You'll sicken with despair.

Take a wand of sun
And chase them both away;
Soon there'll be a rainbow
Ending skies of grey.

Edna Hamilton

GOD'S PROVIDENCE

Thou wilt steep him
In sweet release
Whose care is laid
On Thee.

Thou wilt heap him
With rich increase
Whose prayer is made
To Thee.

Thou wilt keep him
In perfect peace
Whose mind is stayed
On Thee.

Bessie Wilson Straight

WHEN I PUT OUT TO SEA

Now am I one with the sea
That I love, with its breadth
And its depth! The tang
Of its breath is mine,
And its voice;
For brother am I
To the vast open sky;
With sun, moon and stars
As kin, I rejoice.
Long have I yearned
To follow thy flight,
O gull, thou swift-soaring
Song of delight!
Ah, now on thy pinions
I rise from the deep,
And know the keen rapture,
Feel the clean leap
Into fathomless skies;
And cradled to rest
On a wave's purple crest,
We slumber in peace
To the same lullabies.

Grieve not o'er my passing:
Exult—I am free!
My spirit with God,
My heart with the sea.

Alice Perkins

Social Responsibilities of the Businessman, by Howard R. Bowen; Harper & Brothers; 276 pages; $3.50.

This is third in a series on Christian Ethics and Economic Life, sponsored by the National Council of Churches.

In this study the author defines "business" as "big business," and "businessmen" means the managers and directors of the several hundred *large* corporations. He holds that the decisions made by big business have such a powerful influence on the economic and social welfare of people everywhere that businessmen making those decisions should be guided by a code of Christian ethics quite apart from, or above, narrow self-interest. This code of ethics stems from the "social responsibility" of the businessman to the larger community for the products of his business, the fairness of his prices, his sales methods, his labor policies, his relations with government, and so on.

The author discusses desirable goals of our economic life, presents some Protestant criticism of the workings of our economic system, and concludes with several suggested organizational changes which would effect greater democracy within business and would, presumably, direct the activities of business toward more socially-desirable ends. The author's approach is not radical in any sense. Rather his suggestions are within the framework of our cherished system of free enterprise, recognizing that our freedoms in this are necessarily more restricted than in the days of Adam Smith.

Many of the chapters provide excellent topics for group discussion. It is a thought-provoking book which the author hopes will interest the businessman who is seriously attempting to tackle the tough problems involved in harmonizing economic practices with Christian ethics. The book provides an insight into the maturation of industry which is evidenced by its increasing concern for the common good.

Edward A. Nusbaum

Correspondence

PRAISE FOR HAROLD KUHN

To the Editor:

Thank you for publishing "World Leadership — a Major Challenge," by Harold B. Kuhn (June 18).

We read and hear so much criticism of what the United States is doing or has done, it is very refreshing to learn there are really some people who appreciate "Uncle Sam."

Naomi Binford Kelsey
The Barclay
West Chester, Pennsylvania

* * * *

A FORCED OPEN DOOR FOR MISSIONS?

To the Editor:

The recent article by Harold B. Kuhn (June 18) was one of the most stimulating I have read in *The American Friend* in a long time. We should all be grateful for it. One aspect of his conclusion, however, troubles me.

What will happen if we "utilize the opportunity which our world leadership gives us, to insist upon an open door for Christian missions . . ."? If we take this course are we not sending church and empire abroad hand in hand? Do we want to identify our faith that closely with national power and influence?

Of course we cannot serve men unless our country will allow us and our money to go abroad, and unless other countries will let us in. But what of the day when our real or supposed cultural and economic and political imperialism are resented? It seems to have been difficult for India to throw out the British without throwing out Christian missions. Countries with less restraint than India and lesser prophets than Gandhi may be far more harsh with missions—especially if those missions are closely associated with and partially dependent on the influence of a foreign state.

Harold Smuck
R. R. 3, Box 861B
Indianapolis 44, Indiana

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CONCERNING THE ROSENBERGS

An Open Letter to
Justice William O. Douglas:

We do not pretend competency at points of law raised by the Rosenberg case, but we are moved to commend you for doing what your mind and heart led you to do in the light of your own interpretation of the law.

In issuing a stay of execution and in finding that the death penalty had not been properly imposed by the trial court, you performed what you describe merely as your "duty." In our opinion you raised the performance of duty by public officials to a high level when you sought to give full benefit of law even to those who subvert our laws. In these times of tension your action was indeed heartening.

Quakers have a saying, "Mind the Light." We believe you did just that and we thank you for it.

Scarsdale Friends Meeting
Charles A. Perera, Clerk
133 Scarsdale Road
Scarsdale, New York

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MISLEADING TITLE

To the Editor:

I rarely find cause for critical comments on the items in *The American Friend* but I am constrained to write to you about the title used for the fine article by C. Aubrey Hearne in the June 4 issue, on page 194.

As a total abstainer and one whose work is concerned with the character development of young people, I was alarmed to read the title, "It's Dangerous to Condemn Drinking," even though the contents of the article met my approval.

I believe that some young people, and perhaps too some older ones . . . will seize upon the title and parts of the first paragraph of the article, then dance gleefully away with their consciences salved—for a while at least. . . .

Kenneth B. M. Crooks,
Headmaster
Happy Grove School
Hectors River, Jamaica

The article referred to could not ethically be changed in title or otherwise, it being a reprint from another journal. It is quite clear in the article that total abstinence is enjoined by the writer.

The Editor

* * * *

URGES PEACE STAND

To the Editor:

I have a concern! If we Friends had been as subdued in the work of the A.F.S.C. as most of us are now subdued in our action against war, or as pliable as many of us are by enlisting in the armed forces "things being as they are," I wonder whether the A.F.S.C. would have accomplished the great deeds it has in mopping up after wars.

I am reluctant to think that the eminence and respectability which the A.F.S.C. has rightfully earned have been factors militating against the Friends' more radical opposition to war and all occasions of war.

If Friends do not counsel young people against joining the armed forces, if they do not themselves refuse every form of direct or indirect military service, whither has the spirit which "does away with the occasion for all war" led us?

Francis Behn Riggs
422 N. Alta
Whittier, California

Pioneering in Temperance

By Merton Scott

"The Drinking Driver is Getting the Quart Before the Hearse."

The following items are highlights of the annual National Training School sponsored by the National Temperance League, Inc. and held at Millikan University, Decatur, Illinois, in June.

Unexplored Opportunities

E. B. Dunford, attorney, presented the opportunities for effective solutions to the alcohol problem made possible under the 21st Amendment. Though the first section of this law repeals the former prohibition law (Volstead Act), the second section defines the power of the state in regulating such traffic.

"The manufacture and sale of liquors was declared not to be one of the inherent rights of citizenship guaranteed by the 14th Amendment against the exercise of the state police power.

"The 21st Amendment reallocated responsibility for liquor legislation between the state and Federal governments.

"The decisions of the Supreme Court show that the amendment *greatly increased the authority of the state in the enactment and enforcement of liquor laws.*"

"The decisions of the Supreme Court indicate that the right of the people of a state to determine for themselves the kind of liquor law they desire is unquestioned, and that the exercise of the fullest measure of the state police power to prevent unlawful importation of liquor for use within the state, and its illegal diversion while in transit through the state will be upheld.

"Inherent in the 21st Amendment are potentialities for state action curbing the liquor traffic which can be used whenever the people of a state become aroused and demand it."

Seeking the Lost

One phase of the work of the Minnesota state organization was reported in a heart-stirring address by Paul Rahneff. He is court chaplain in the city court of Minneapolis. This brings hundreds of persons whose lives have been blighted by alcohol to his care and ministry. Most of these are referred to pastors and churches who are willing to help in the rehabilitation of alcoholics. Many illustrations of men, women and young men were given showing the need and the marvelous results of the power of Christ's Spirit transforming these blighted lives. A definite evangelistic appeal is a part of the counseling ministry which he carries out.

A counseling office, a clinic for physical rehabilitation, a chaplain's fund for assistance, and a home (in co-operation with A.A.) for living quarters on a temporary basis are other facets of this program.

Recently, a series of training seminars for student pastors has been conducted by Paul Rahneff. Also civic groups are being enlisted in support and sponsorship of individuals who need help. Many of the churches of Minnesota are sharing in this total program of rescue in the spirit of Jesus who came to "seek and to save that which is lost."

Industry and Alcohol

American industry loses an estimated one billion dollars yearly due to use of beverage alcohol. This loss is in (1) absenteeism, (2) inefficiency, (3) wasted material, (4) accidents, (5) lost executive potential, (6) loss of skilled employees. Three large corporations have recognized this and instituted rehabilitation programs in their plants, Allis-Chalmers, Du Pont, and Consolidated Edison, Inc.

A unique program of counseling for business and industry has been provided by the Washington state temperance organization. Their Rehabilitation Information Division does not work directly with alcoholics but serves as a technical consultant to factories, service clubs, corporations, welfare groups and civic agencies. The largest library in the Northwest on this subject is made available to those desiring its services. Lectures, a bi-monthly bulletin, other publications, specialized problem counseling, and research are also made available to these groups.

One phase of this program is to stimulate studies by industries of the effects of beverage alcohol in their plants and get them to initiate rehabilitation services.

Holy Living vs. Easy Living

Dr. Marie Finger Bale is professor at the University of Wisconsin. The findings of this field of science were brought to bear on the "Social Roots of Drinking" and the "Social Effects of the Present Day Liquor Traffic" by this deeply Christian woman.

"More than half of the women in the Wisconsin State Prison are there due to Alcohol."

"Alcoholism is our fourth largest public health program."

"The Quakers were the pioneers in temperance education."

"The drinking pattern is learned by each new generation." She pointed out the importance of our realizing the effectiveness of education of children. Also the positive approach of what she called the "Story of the Ninety-nine." Jesus' love for the one lost sheep is certainly encouraging, but it is important to challenge children to be among the ninety-nine.

"This is the year 8 (of the atomic age)." We must see the importance of our fitness to meet the tremendous challenge of this new age. A new program of effort to strengthen the home is essential to meeting the problem. This program of the churches must include (1) premarital counseling, (2) special attention to couples, (3) counseling on marriage problems as they arise, (4) family programs of recreation, camping, etc., and (5) must stress "Holy living above easy living," concludes Dr. Bale. She is the widow of Professor Bale, who taught at Penn College.

Social Drinking

"Social Drinkers are the largest consumer of alcoholic beverages," said Earl F. Ziegler, editor of the Presbyterian magazine *Today* and other adult publications. He continued, "The social drinker has learned to drink. He is getting certain satisfactions from drinking. Our task is to teach that he may in a non-alcoholic life find even greater satisfactions than he now finds in social drinking. It is not enough to claim selfish rights, we are our brother's—more than keeper—brother."

Forces that are on the side of the temperance worker are:

1. The Church's concern for the family.
2. Newly developing programs of temperance education among denominations.
3. There are alcoholics working for us. In Alcoholics Anonymous there are both redeemed and unredeemed alcoholics who may be assets to our cause if we will cooperate with them.
4. Many social drinkers are ready to quit if they can just keep their status. Let the churches encourage them and provide fellowship.
5. Temperance forces are regaining prestige.
6. Public sentiment is being aroused; the same newspapers which advertise are becoming concerned over the tragedies which they must report as a result.

(Continued on page 259)

The Sunday School Lesson

Prepared by Russell E. Rees

For August 23

The Christian's Prayer Life

1 Timothy 2: 1-8

Romans 8: 26-28

"There are moments," says Victor Hugo, "when, whatever the attitude of the body, the soul is on its knees." So prayer is a normal activity of men, but with some it is a cultivated activity, with others only a spasmodic and occasional gesture of despair. If a man has the habit of "unceasing prayer," that is, if it is a daily part of life, there is no concern which may not be brought before God, asking Him to review and criticize his desires. Practice will soon help us to discern the true from the false, and we will be able to eliminate the unworthy petitions from our praying.

There are three levels of prayer suggested in Paul's letter to Timothy: first, petition; second, intercession; third, thanksgiving. It is easy to stay too long in the area of the first, simple petition. The self is very insistent, and unless it is disciplined will keep the center of the stage. What are my desires, my problems, my needs? In the Lord's Prayer, Jesus began with "Our Father," not with our daily bread. While bread is needed and, in its place a worthy petition, it cannot be put first. It is in the light of God, who is Father, whose name is worthy of praise, and whose will must be done on earth, that the personal prayer for daily needs is valid.

The meaning of intercession needs to be explored. Frankly now, for whom do we pray? For our family? That is easy. For the neighbors in the community? A little hazy. For the unseen toilers by whose labor we live For the persons who disagree with us? For those who have taken unfair advantage of us? For our enemies? It is clear that unless we work at this business of intercession, constantly reaching out to find new faces for our prayers, we tend to pray in little circles, bounded by our narrow lives. "For all men," and for "all who are in authority," said Paul. That is a large order and will break down our provincialism if we follow it.

The third level, thanksgiving, may in fact be the first level in true prayer. We can scarcely make right petitions until we have a true view of God's goodness and mercy. We can hardly ask the right things for neighbor or family until we have a clear understanding of God's nature and His love. God, who "will have all men to be saved," and who acts everywhere and always in love, is worthy of praise, and in our great response to His love, we lift up our needs, our friends, and our concerns.

In the passage from Romans it is further stated that we do not always know how to pray intelligently or lovingly. The groanings which cannot be uttered are the deep longings of heart which are felt before they are expressed. Silence is sometimes the only fitting language of devotion. If we rush into words we betray our deeper desires, offering up lip service, instead of heart service. Wait a little! Silence is like washing the hands before eating, the grime of the street needs to be shed before coming to the Table of the Lord.

Prayer should really become communion, a two-way communion. Our words are not as important as God's words. Our much-speaking may shut out the better part, which is listening and hearing. How can we come into the spirit of God unless we are attentive to what he would say to us? But when we are at one with Him, words or the lack of them is not so important. Then it is we know that "all things work together for good to them that love God."

Questions:

1. Why does prayer sometimes seem stale and futile?

2. Why is public prayer difficult? Is there a lack of vocal prayer in Friends Meetings today?

For August 30

Standards for Christian Leaders

1 Timothy 4: 7-16

In spite of methods of travel, which were primitive, Paul covered much ground in his missionary work. In terms of time needed, he was almost a world traveler. In the very nature of the case he could not spend much time in any one place. He was spreading the Good News and his time was short. It was necessary therefore that he find able men and women in every community, that he prepare them as well as possible and leave them with the responsibility for carrying on the work as he moved on to other communities.

The letters to Timothy are full of instructions to one person left to carry on such work. The typical church of today faces no such situation as did the early churches. Most of Paul's converts were brought either from Judaism or from other religious faiths, and so were novices in the field of Christian life and faith. For better or for worse that is not so true today. A large number of the members of any typical church have been reared in the Christian faith, and at least know something about its history and its practice.

It is still true, however, that institutions are the lengthened shadow of a man, or perhaps a few men and women. There is a tone and character to most churches. Search a while and you will surely come upon persons who have set the pattern for that character. It is not a question as to whether or not we will have leadership, but only what kind of leadership will we have. The Society of Friends is no exception to this rule. What Friends have become can be traced back to individuals who put their stamp upon our Meetings. Thus John Woolman and Levi Coffin did much to mould the thought of Friends in the 18th and 19th centuries. Rufus Jones and Elbert Russell have done much to shape the direction of 20th century Friends. Who will shape the next century? Can we develop leaders, or do they just happen? And do we know what kind of leaders we want for the coming century?

One of the important contributions of Friends is the idea that leadership is not confined to a specially trained few, but may come from any or all members of the Meeting. Qualifications for leadership depend upon faithfulness to truth, loyalty to one's best insights and ideals. The responsibility of members of the Meeting is very great.

"Neglect not the gift that is in thee," comes with special insistence to Friends. All do not have the same gift, it is true. The variety of needs in the modern Meeting call for a variety of gifts. Theology is important, but no one need feel unimportant because he is not given to speculative thought. Speaking to the edification of others is valuable, but a stammering tongue is not a bar to effective Christian service. Public prayer often lifts the spiritual awareness of the whole Meeting, but the daily prayer of a simple but sincere life sometimes speaks louder than words.

Growth in effectiveness as Christian witnesses is the need of the whole Christian church. We dare not be satisfied that here and there a few souls find Christ, and wear His spirit as a garment, but the coming of the Kingdom waits for the elevation of the whole membership of the Christian church.

Questions:

1. How do our Meetings prepare for the type of leadership suggested by the organization of the Society of Friends?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The anthology, *Rufus Jones Speaks to Our Time,* edited by Harry Emerson Fosdick and published by Macmillan Company, has been published in a British edition by the Bannisdale Press.

* * * *

After six years as minister of the historic Deep River Meeting near High Point, North Carolina, Elbert Newlin has resigned to accept a call to become minister of the Bethesda Meeting, which is located near Dunn, North Carolina.

* * * *

Harold Marion Walker, a Friend of Zanesville, Ohio, and Downey, California, recently graduated from the Chaplain School at Fort Slocum, New Rochelle, N. Y. An airman, he completed a specially prescribed course of study for enlisted men of the Armed Forces who serve as chaplain's assistants.

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Peter Peri of Hampstead Meeting in England is working on a series of illustrations for *Pilgrim's Progress.* The original etching and engraving of the first illustration, "Christian Fleeing from the City of Destruction," has been shown in an exhibition on "The Christian Theme in Contemporary Art." Peter Peri has done a series of illustrations for *Gulliver's Travels.*

* * * *

A play entitled "Tell Me, Congressman," by Betty Ann Hershberger, that Friends may wish to use in their Meetings is available from the Friends Committee on National Legislation. A present-day play in three scenes, the play is based on an idea by Walter Voekler. Betty Ann Hershberger is a research assistant in the F.C.N.L. offices, 104 C Street N. E., Washington 2, D. C.

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All of the royalties from the sale of *For More Than Bread,* Clarence Pickett's autobiography, go to the work of the American Friends Service Committee. One Friend has commented that, together with Rufus Jones' *A Service of Love in Wartime,* this book writes the history of the A.F.S.C. A review of *For More Than Bread* is on page 236 of the July 16 issue of this journal.

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William W. Biddle of Earlham College will be one of the speakers at the National Convocation on the Church in Town and Country, held October 27-29 in Saint Paul, Minnesota. The Convocation is sponsored by the National Council of Churches in cooperation with the Minnesota and St. Paul Councils of Churches. William Biddle's theme will be "Redemptive Leadership." His latest book, *The Cultivation of Community Leaders,* was published by Harper and Brothers early in 1953.

* * * *

Joseph D. Havens, an instructor at the University of Chicago, has been named assistant professor of psychology at Wilmington College. His wife, Teresina Rowell Havens, a former professor of religion, is expected to work part time at the college and in extension programs. Both have written for Friends magazines and participated in American Friends Service Committee Projects. Teresina Havens is the author of a Pendle Hill pamphlet, *Standards of Success.* They have two young children.

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The July 1 issue of *The Christian Century* carries a short article on the 10th anniversary conference of the Friends Committee on National Legislation. Harold E. Fey, Executive Editor, attended the conference and reports a side-light on one of the activities of the F.C.N.L.—its work for the abolition of segregation. As he was buying his ticket upon leaving Washington, Harold Fey overheard a woman loudly declare that she was leaving Washington since "communists, bleeding hearts and Quakers" had got all the racial bars lowered. In his article, Harold Fey also commends highly the work of the F.C.N.L. and its *Washington Newsletter.*

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The first issue of the *Pendle Hill Fellowship Bulletin,* issued in June and edited by F. H. McDonald and Albert Fowler, reports that members of the Pendle Hill Fellowship have established a small foundation with Howard and Anna Brinton to advance the work of Pendle Hill in Japan. In the first use of this fund, a "Pendle Hill Institute" was held in the country near Tokyo on a weekend in April, those participating including former residents of Pendle Hill, prospective students and Japanese Friends. Lecturers included the Brintons and Kiyoshi Ukaji, a former student at Pendle Hill who traveled among Friends in the United States.

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Cincinnati industry, co-operating with Wilmington College, has scheduled 10 addresses by leading industrialists for the 15 students enrolled in the industrial supervision seminar, part of the unique industrial supervision program designed by the college and the Cincinnati Industrial Institute to train leaders for the nation's factories. Every phase of the supervisor's role in American industry is to be handled in the once-a-week lectures at the Hotel Alms in Cincinnati. The program is directed by Menzo Stark, chairman of the Wilmington College Industrial Education Department, and co-ordinator of the school's rapidly expanding work-study program in co-operation with the Randall Company in Wilmington.

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The Central Committee for Conscientious Objectors (CCCO) has recently attempted to get a statement of its services in several papers as advertising. Newspapers in Philadelphia, New York, Boston, Cleveland and Washington turned down the ad. Two weekly papers recently sold space for the CCCO Notice to Men of Draft Age. An ad in *The Townsman* of Pleasantville, N. Y., was sponsored by Elwood Cronk, a Friend, and a similar ad in the *Frankford (Pa.) News Gleaner* was sponsored by the Peace and Social Action Committee of the Frankford Friends Meeting. A number of independent magazines and church magazines have carried announcements about CCCO service or publications.

* * * *

Another foreign young Friend will join the eight Quaker emissaries from England, Germany and Ireland, who are visiting among Friends this summer. Bernice Aanes from Oslo, Norway, will visit in New England this summer. She has spent the past year doing advanced work in dentistry at a children's hospital in Boston, Mass. Bernice became interested in Friends through a seminar on International Affairs. She was a delegate to the Reading Conference in England last summer. New England Young Friends have planned a schedule of visiting for her that will take her to most of the Yearly Meetings and will allow her to take part in a work camp at their new Young Friends camp in Maine. She must sail for Norway in late summer, however, and so cannot attend the American Young Friends Conference at Guilford.

* * * *

For overnight entertainment at Western Yearly Meeting, write to Artelia Thomas, 118 S. East St., Plainfield, Ind., phone 2551.

Friendly Fellowship

CLINTON CORNER, NEW YORK—Under the inspiring leadership of Lewis and Betsy Hoskins, Clinton Corner Friends Meeting rejoices in new vitality and growth. This is felt especially in the Sunday School, where increased attendance has made it necessary to bring in more teachers and to enclose the balcony of the church for Sunday School use.

During the past year our Junior Choir, trained by Helen Birdsall, has added greatly to the inspiration of the Meetings for Worship.

Amplifiers installed by our pastor have made it possible for the new chimes to be heard several miles away.

On Easter Sunday thirteen new members were given the right hand of fellowship. The interest of newcomers to our community makes us feel that we are truly a friendly church as well as a Friends Church.

Dorothy Boice

* * * *

CHICAGO, ILLINOIS—The Missionary Circle of the U.S.F.W. of Chicago Meeting met in June at the church with a good attendance. Anne Bosse had charge of the business session. Three delegates were selected to attend the Lake Geneva School of Missions this summer, Mary Rees, Lucile Miller and Anne Bosse. Lucile Miller presided at the missionary session. The 6th National Assembly of Church Women will be held October 3 to 8 at Atlantic City. The literature committee reported 22 subscriptions to the Missionary Advocate. After the lunch the afternoon session was opened with devotions led by Emma H. Hadley on the subject of Prayer. Mary Rees then presented an interesting talk on "Creative later years or growing old gracefully." Elderly people should look ahead, and not back. Youth and old age should work together. We need to be able to listen and learn. Walk by faith, trust God and be not afraid. The meeting closed to meet again in September.

Emma Hill Hadley

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MARSHALLTOWN, IOWA — The pastor, Frank L. Davies, was the speaker for the High School Baccalaureate service this year. His subject was "Ne Plus Ultra." He also has had speaking engagements in Waterloo, Des Moines and Muscatine in May for the Salvation Army.

The Men's Brotherhood organization has meetings each month with a dinner and a speaker. They have taken up and completed several worthwhile projects.

Eleanor Stabler Clarke, editor of the A.F.S.C. clothing bulletin, who recently returned from Europe, spoke one Sunday evening and showed colored slides of the trip. She was introduced by Roy Clampitt. At the close of the service a fellowship tea was served in the church dining room.

The Daily Vacation Bible School, which closed on June 19 with a program and demonstration of hand work done by the boys and girls, was well attended with a staff of eighteen teachers and superintendents. Frank L. Davies was dean of the school.

Our Youth Fellowship is an interested and loyal group. They are faithful in attendance at the regular church services. They had representatives at the youth conference and also at the Iowa Council of Churches camp in Oskaloosa.

Maude Hall

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KOKOMO, INDIANA—June was young people's month at the Union Street Meeting of Friends in Kokomo. The first Meeting for Worship of the month presented the high school graduates of the Sunday School, and the service was especially planned to honor them. Congratulations of the Meeting went to Fred Adams, Jim Butcher, Mary Jane Curtis, Shirley Davis, Evelyn Dixon, Rebecca Garrison, Floyd Haas, Joe Hendrix, Herbert Hummer, Pat Hurt, Pat Hutto, Shirley Ironmonger, Ellen Karns, Don Lamm, Chester Reel, Roberta Richey, Peggy Showalter and Gloria Smith.

The June 14th Meeting for Worship was a dedicatory service for the cradle roll members. A hearty welcome was given to all the little new members recently added to our cradle roll: Marcia Barkley, John Barkley, Jr., Janet Wilson, Joseph Smith III, William Doak, Richard Wilhoit, Juliana Lundin, James Colvin, Jr., James Biddle, Mary Jane Baker, Michael Hardin, Sally Thatcher, Betty Early, Thomas Aeschliman, Matthew Garrison, Terri Ann Kellar, Richard Conwell II, Terri Lynn Talbert, Gene Stevens, Marsha Anne Perkins and Mark Garrison.

Daily Vacation Bible School was in session from June 8 to 19 for the children of the Kindergarten, Primary and Junior departments. The final program of songs, puppet shows, plays and projects from the daily sessions was held Sunday evening, June 21, and presented an impressive display of achievement by the school.

Fleta Pierce Newlin

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HAVERFORD, PENNSYLVANIA — Forty-nine families, totalling 105 children, aged 3 to 12, and 87 parents took part in the Family Institute on Religious Growth at Haverford College in June. This was the fourth such institute to be sponsored by the Religious Education Committees of the Philadelphia Yearly Meetings. Families came from points as far as New York, Virginia and Ohio to share in the program. William Hubben spoke to the parents on "The Friends of Yesterday and the Friends of Tomorrow," stressing the need for Friends to recapture the first-hand experience of God which gave to George Fox and his followers the religious vitality to transform their own lives and to inspire others. Talking on "The Meeting's Responsibility for the Nurture of the Individual and for Group Unity," Miriam E. Brailey urged Friends to be concerned for the views of the silent minority in each Meeting.

Three parents' discussion groups met during the institute. Dr. Charles Swift led "Helping our children to achieve an integrated personality." A group considered "Unity in the family," under the guidance of Dr. Margaret M. and Charles R. Lawrence. Dora Willson led the group on "Use of the Bible in the family." Story-telling, discussions and other organized activities for children of different age levels were provided. An institute highlight was the "chil-

Photo by Leonard Hall

NEW BOOK STORE MANAGER

Shown here in a corner of the Friends Book and Supply House in Richmond, Indiana, are Richard Kendall, newly appointed manager, and Cornelia Bond, secretary and clerk. Richard Kendall is a member of First Friends Meeting in Indianapolis and a graduate of Earlham College and Indiana University. Cornelia Bond and her husband, Parvin, a former Friends minister, also serve as host and hostess at Quaker Hill.

Also newly employed at the Friends Central Offices is Janet Jackson Joyner, daughter of Wallace and Fonda Jackson of Earlham, Iowa. Janet Joyner, who attended Earlham last year, is serving as secretary to Merton Scott of the Board on Peace and Social Concerns.

IN MANY TONGUES, WORLD CHRISTIANS JOIN IN WORSHIP

Each day millions of Christians throughout the world join in daily devotions through the Upper Room, sharing the same Bible readings, the same meditations, the same prayers. The September-October issue is the annual World Christian Fellowship number which gives special emphasis to the unity of the Christian faith, through the meditations and prayers of thoughtful Christians of 51 different countries.

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WANTED

Secretary to the Headmaster of Westtown School. Requirements: Fast transcriber of shorthand, ability to organize office work and to direct clerical work of others, ability to meet people with friendliness and poise, an interest in Quaker education. Good salary plus full living expenses. Begin September 1, 1953. If interested, write giving full particulars of training and experience to Daniel D. Test, Jr., Westtown School, Westtown, Pennsylvania.

dren's panel," in which the 10 to 12 year olds expressed their views on home chores, allowances, work-play schedules, difficulties with grandparents and other relatives, and the problems of "going to Meeting."

It would appear that the institute strengthened parents and children both individually and as family units. A detailed report on the special talks, discussion groups and other aspects of the 1953 Family Institute can be obtained from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

J. Earle Edwards

* * * *

RAMALLAH, JORDAN—Willard Jones recently attended meetings of the Refugee Committees and the educational committee of UNRWA in Beirut, Lebanon. This year UNRWA is putting on a big summer school program to help train teachers of the refugee schools. There will be nearly four hundred in Jordan, alone. We have been asked to give hospitality to the women—seventy-five young women will live at the Girls School and we will have one hundred at the Boys School. The problems of converting boys' dormitories into comfortable sleeping rooms for young women are giving us some thought. Our class-rooms will all be used and we will keep the little refugee schools open for practice work. We are glad to be able to assist UNRWA in this program and they appreciate the fact that the first school set up for refugee children was in Ramallah, early in 1949.

We are in the midst of preparations for a clothing distribution of dresses to the Refugee Girls School. We gave the boys their new shorts—khaki ones—and some shirts a few weeks ago, but the girls have been more of a problem. We are making over dresses from bales which came to us from the local committee, part of a Church World Service shipment, and the girls are doing well with them. We must have 325 dresses to give out by the end of this month, so everyone is hard at it. We have just had a gift of beautiful English cloth from an Oxford committee. As soon as the summer clothes are finished we will start on the winter ones. The headmaster of the Refugee Boys School said the other day that he felt the good health of the boys this past winter has been in good part due to the warm clothing and shoes we were able to provide. That is a challenge for next winter.

We have recently had with us for some time Beatrice Parker, a Friend from Edinburgh Monthly Meeting. Their committee has done an amazing job of relief for the number of Friend

there, and she wanted to come to get a first-hand acquaintance. She entered into all our activities with enthusiasm either in spite of or because of her seventy-two years and experience. Charles Marland of England also came this way recently. Dulles made a brief stop in Jerusalem. Adlai Stevenson stayed overnight and we had the pleasure of meeting him at a reception at the Consulate in Jerusalem. Dr. Philip Hitti, the well-known Arab historian, called recently for a brief visit. The boys study his books and so were quite excited when they heard he was on the school grounds.

We have closed a good year, surely one of the busiest we have ever had.

Christina H. Jones

PIONEERING IN TEMPERANCE

(Continued from page 254)

7. Business is not all favorable to the alcohol beverage industry due to intense competition for consumer's dollar.
8. The gospel is the greatest force for us.

Student and Teacher

This writer felt strange upon receiving a diploma for completing the course of study during the same evening in which he gave the commencement address for the school. I presented the threefold task of the temperance movement in (1) education, (2) politics and (3) healing. The achievement of our objective—the change of our whole culture of which drinking is a part—depends upon the spiritual life and personality of the temperance worker. The fellowship of the sessions strengthened us for the work.

The National Temperance League has affiliated state organizations in forty-four states of the United States. If you would like to share in this work in your state, write for the name and address to the Board on Peace and Social Concerns, 101 S. 8th St., Richmond, Ind.

BIRTH

GARNER — To Carrol and Dorothy Kershner Garner, a son, David Benjamin, on July 5, at Bellevue Farm, Columbus, New Jersey.

HALL—To Leonard R. and Zula Johnson Hall, a daughter, Iris Marie, on July 7, at Richmond, Indiana.

LAMPMAN—To Robert and Faye Griggs Lampman, of Marshalltown, Iowa, a son, David, on June 18.

STANFIELD—To David O. and Helen L. Stanfield, a daughter, Mary Louise, on July 4, at Wilmington, Ohio.

MARRIAGES

ALLEE-SILVER—Ann Silver, former executive director of the Montreal YWCA, to Warder Clyde Allee, Head Professor of Biology of the University of Chicago, on June 26, at Quaker House near the University of Chicago, after the manner of Friends.

HALSTEAD-WILLIAMS—Mary Ann Williams, daughter of Robert and Ramona Williams of Mooreland, Indiana, to Jack Lee Halstead of Blountsville, Indiana, on June 14 at the Friends Meetinghouse in Mooreland, Chester B. McKean, minister.

JOHNSON-CARTER — Jeannette Carter of Russiaville, Indiana, to J. Grant Johnson of Ridge Farm, Illinois, on June 19 at the Russiaville Methodist Church. The couple will be at home in Ridge Farm where Grant Johnson has served as pastor to the Friends Meeting for the past eight years.

JOYNER - JACKSON — Janet Jackson, daughter of Wallace and Fonda Jackson of Earlham, Iowa, to David Joyner, son of Cebron and Mildred Joyner of Elizabethtown, Indiana, on June 14, at Earlham, Iowa, Willard Reynolds officiating. The couple will be at home in Richmond, Indiana.

REECE-HOCKETT—Jane Elma Hockett, daughter of Mr. and Mrs. Stacy Howard Hockett of Pleasant Garden, N. C., to Milton Ernest Reece, son of Mr. and Mrs. Ernest Reece of Des Moines, Iowa, on June 20 at the Centre Friends Meetinghouse in Greensboro, N. C.

ROBINSON - BROWN — Beverly Kay Brown, daughter of Mrs. Adah S. Brown of Wilmington, Ohio, to Roger Peelle Robinson, son of C. Job and Ellen P. Robinson of Wilmington, on June 28 at the Wilmington Friends Meeting, A. Ward Applegate officiating.

SHERFICK-OWENS—Vera Mae Owens of Camby, Indiana, to Leslie Ray Sherfick of Marion, Indiana, on June 14 at Fairfield Meetinghouse near Camby. Albert L. Copeland, assisted by Robert M. Rees, conducted the service in which the couple repeated the Friends vows.

WILLARD - MOSTELLER — Mary Ellen Mosteller, daughter of Lee and Mable Mosteller, to Paul Willard of Albion, Iowa, on June 11, at Bangor Friends Meetinghouse, Bangor, Iowa, Chester B. McKean, minister.

DEATHS

MELTVEDT—Carolyn Meltvedt, on May 5, at Marshalltown, Iowa. She was born in Green County, Wisconsin, on April 23, 1861, and came with her parents to Iowa in a covered wagon when she was six weeks old. She was a birthright Friend and a member of Marshalltown Friends Meeting. She is survived by one daughter and three sons. Services were in charge of Frank L. Davies and burial was in the Stavanger Friends Cemetery.

WHEALEN — Jeannette Whealen, on June 12, at Marshalltown, Iowa. She was born on December 3, 1870, in New Sharon, Iowa, the daughter of Lewis and Melinda Newby Turner. She was a birthright Friend and a member of Marshalltown Friends Meeting. She is survived by her husband, Arthur H. Whealen. Services were in charge of her pastor, Frank L. Davies, and burial was in the Marietta Cemetery.

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For information address: DANIEL D. TEST, JR., Headmaster, WESTTOWN SCHOOL, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As-Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one black north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 76716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for Worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 3 through September each Sunday at 11:00 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 am., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington —University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Traverse City, Michigan—Long Lake Friends Meeting, North Long Lake Road, John I. Wright, Pastor; Church School 10:00 a.m. Meeting for Worship 11:00.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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